



A ryght tru

etfall monycion, cōcernyng
the ordre of a good chrysten
mannes lyfe, very profyta-
ble for all maner of esta-
tes, tother to beholde
and loke vpon.

Made by the famous doct-
our Colet, somtyme
deane of Paules.

A Cum priuilegio regali



Emembre fyrst of all (vertu-
Rous redeer) þ̄ it is hygh wys-
dome, and grete perfeccyon
thy self to know, & than thy
self to dyspyse. As to knowe
thou hast no thyng that good is of thy
selfe but of god. For the gyftes of natu-
re, & all other temporall gyftes of this
worlde which be lawfully and truly
obteyned (well consydered) ben comen
to the by the infynyte goodnes & grace
of god & not of thy self. And incoost in es-
peccyall it is necessary for the to knowe
how þ̄ god of his grete grace hath ma-
de the his ymage, hauynge regarde to
thy memory, vnderstandynge, and fre
wyl. And to knowe how god is thy ma-
ker, and thou his wretched creature.
And to knowe how thou arte redeemed
of god by the passion of Crist Jhesu. &
to knowe how god is thy helper, thy re-
fuge, and thy deliuerer of al euyl. And
to consyder, & to knowe the goodly or-
der

der Which god of his infynyte Wyldes
me hath ordeyned the to be ordeed by.
As to haue these temporall goodes for
the necessyte of the body, the body and
sensuall appetytes to be ordeed by thy
soule / thy soule to be ordeed by reason
and grace / by reason & grace to knowe
thy duty to god and to thy neighbour.
& by all comyn reaso yf thou kepe this
conuenyēt orde to god and his creatu
res, they shall kepe theyr orde to the.
But yf thou breke thyn orde to them:
of lykelyhood they shall breke theyr or
de to y. For how shold thy Wyfe / chyl
dre / seruañtes / and other creatures w
the which y hast doynges: do theyr du
tye, & kepe theyr orde to the, yf thou
doest not so to god and to the. And also
thynke thou of a suerte that yf thy sen
suall appetyte be not ordeed by reason
and grace, thou arte wors ordeed thā a
beest. For than thou lyuest out of orde
& so dooth not a beest / Which is a grete
shame

Shame and rebuke to the a reasonable
creature, & Without the grcate mercy
of god, it shall be to thyn eternall dam-
nacyon. And therfore thynke & thanke
god, and vtterly dyspyse thy selfe, and
thynke thy self a grete wretche in that
god hath done so moche for the, & thou
haste so oft offendyd his hyghnes, and
also done hym so lytell seruyce. Sures-
ly it is also grete wofdom to thynke,
that yf yt had pleased god for to haue
gyue to all other men (as well beggers,
as other) lyke grace as he hath gyuen
to the: y they wolde haue serued his
goodnes better thā thy selfe haste don.
Wherfore, thynke thy selfe a wretche
of all wretches, excepte the mercede of
god. And therfore by his infynite mer-
cy & grace, call vnto thy remembraunce
the degre or dignytie the whiche al-
myghty god of his goodnes hath cal-
led the vnto, and accordeinge therun-
to, yelde thy det, and do thy duetye.

Cxxx

Fyrst & pryncipally honour god as
thy maker / loue hym as thy redemer /
fere hym, as thy iudge. Secondaryly
thy neighbour which is thy superior,
obey. Haue cōcorde & peace with them
Whiche beu euen wth y^e in degree / & haue
mercy & pitie on thyn inferiours. Thyrdly,
prouide the to haue a clete hert, & a
good custody of thy tonge. Pray & take
labour by grace to haue wisdom & cunning
to do thy duetie to god and to thy
neighbour. And in all thy wordes &
dedes, haue euer in mynde y^e god & his
aūgels hereth & feeth euery thyng, & y^e
nothyng is so priuely doon, but it shall
be made open. And in especiall haue in
mynde y^e thou shalt dye shortly / & how
Cryst dyed for y^e / the subtyltye & fallnes
of this temporall worlde / the ioyes of
heue, & y^e paines of hell. And euery mor
nyng, among other thy meditations &
prayers, pray vnto thy lord god y^e the
daye folowynge, thou (accordynge to
the

the degree the whiche he of his in-
myte goodnes and mercye hath called
the vnto) mayste vse this temporall
wretchyd worlde in thy thoughtes,
wordes, and dedes, that by them, and
the mercye of Chrystes passyon, thou
mayst eschew the paynes of hell, and
come to the ioye euerlastyng. And in
executyng therof, kepe trouthe in wordes
and dedes. Defende no man, nor
no mater agaynst the trouthe. In all
thynges thynke and truste in god, and
he shall dyrecte thy wayes. Trust not
to thyne owne wytte, but feare god,
and he wyll kepe the from euyl. yf
thou trust moze in thyne owne wytte
than in the grace of god, thy polycye
shall be soone subuerted. Be contente
to here good counceyle, though he be
contrary to thy wyll, for he is a veray
foole that wyll here nothyng gladly,
but that is accordyng to his mynde.
Do thou no man harme, leest thou suff-
rest

freest the same. As thou wyllest be don
vnto the, so do thou vnto an other. Be
suche to other, as thou desyrest they
shuld be to the. yf thou be religious, re
membere that the due execution of true
religion, is not in wearynge of the has
byte: but With a clene mynde in very
dede to execute the rules & ordynaūces
of religion. For so it is, that to weare y
habyte, and not to execute the rule and
order of religion, is rather to be demed
ypocrysy or apostasy, than otherwise.
If thou be laye & vnmарyed, kepe the
clene vnto the tyme thou be maryed.
And remembre the sore and terrible pu
nyshement of Noes flood, & of the ter
rible fyre & brynstone, & sore punysh
ment of Sodome and Gomor, done to
man for mysusynge of the fleshe. And
in especyall, call to remembraunce the
mercayplous & horrible punyshement
of the abhominable great pockes, day
ly apperynge to our sightes, growyng
in

in & vpon mannes fleshe / the whiche
foze punyschement (euery thyng well
remembred) can not be thought, but
pyncipally for the inordinate myseuse
of the fleshe. And yf thou entende to
marry, or be marryed, and haste a good
wyfe, thanke our lord therefore, for
she is of his sendyng. And remembre
that thre thynges in especall ben plea-
saunt to the spyryte of god / that is to
say, con corde betwene betheren, loue
and charitie betwene neighbours, & a
man & his wyfe well agreyng. And yf
thou haue an euill wyfe, take paciēce,
& thanke god, for all is for the best wel
taken / how be it, thou art bounden to
do and pray for her amendement, lest
she go to y^e deuyll, fro whom she cam.
And haue in remēbraunce that the in-
tent of mariage is not in the beestly ap-
petite or plesure in the thyng: but the
intent therof, is to eschew the synne of
the fleshe, or els to haue chldren. And
yf

yf thou haue chyl dren, as moche as þy
mayst brynge them forth in vertue, to
be the seruauntes of god. For it is bet-
ter for the, & them not to be borne, thā
to be other wise. In thyn auctorite, bu-
sy þy rather to be beloued of thyn inferi-
ors, thā to be dzed. Let thy subiectes &
seruauntes rather serue & obey the for
loue, thā for drede or nede. With suche
a soueraine goodnes gouerne thy sub-
iectes, þy they may be glad to serue the
bothe in punyschyng & in cherisshyng.
Kepe a manerly mean / be not to strait /
forgyue not to soon / kepe a conuenient
measure in all thy werkes. Go not to
meat as a beest, but as a resonable mā
say thy grace / & than remēbre þy mo be-
seke & dye by superfluties of meates,
than other wise: Wherfore, eat wth mea-
sure, to lyue in helth. At thy mele, haue
none other but honest cōmunicacion, &
suche as is accordyng to thy comyng.
Backebyte no mā / be inerþ in honeste.
for

for forowe & care hath kylled many, &
no profite therin. In no wyse swere,
wout compulcion of y^e lawe for where
as is great sweryng, fro thes is neuer
the plage of god. In no wyse braule ne
chydre wout an vrgent cause. For Salo-
mon saith, better is a lytell wth ioye, thā
a hous full of vitaille wth brawlyng. Als
so he saith, an euyll person is euer chy-
dyng, & therfore the aūgell of god shall
be sent against hyin. Be content at thy
dynner, & also at other tymes, to gyue
part of that whiche god hath sent the,
for he that wyl not here the crye of a
poore man, he shall crye to god, & not be
herde. After thy meate, thanke god of
that he hath sent the, or els thou doest
not as a resonable mā, but lyke a beest,
whiche in eatynge remēbreth nothyng
but his meate. With good prouydence
and dyscrecyon, se the tyme where,
whan, how, why, or wherfore thou
speakest, doest, or byddest any thyng:
to be

to be done. Whan thou demest oz Judg
gest any, be he poze oz riche, beholde &
consider the cause, and not the person.
Be as meke in other mennes causes &
offences, as in thyn owne. Syt neuer
in dome & iudgement without pitie oz
mercy, for While thou hast pitie, & art
mercyfull to other mennes offences,
þ hast mercy on thy selfe. For in what
measure thou measurest, it shal be mes
sured to the. yet þ must execute iudges
ment, but it must be With pitie oz mer
cy. For (of a surety) to do mercy & Ju
stice, is more pleasaunt to god, than to
praye oz do sacrifice vnto hym. Deme
no man by lyghte suspicions. Apste
proue, and than dente. In doubttes, res
serue the sentence to goddes myght.
That thou knowest not, commyt it to
god. Haue lytell oz none affection & per
fite loue to these erthely and tempozall
thynges: for blessyd be þ ryche man
that trusteth not in his money & treas
sure.

sure. And remembre, as a man loueth,
so he is / for the louer is in the thyng lo-
ued more properly, than in hym selfe:
Wherfore, yf a man loue erthely thynges,
he may be called an erthely man.
And yf he loue pryncipally heuēly thynges,
or god: he may be called an heuēly
or a godly man / & therfore loue god
and heuēly thynges: for vndoubted,
that is best and moost assured loue / for
they be, and euer shall permanēt / and
all erthely thynges ben soone vanysshed
& ended / and so the loue of theym is in
vayne. Also it is wysdome to feare god /
for as he sayeth hym selfe: feare not
hym that may kyll the body, & can not
hurte the soule: But feare hym y can
kyll the body and also the soule, & com-
myt them to euerlastyng payne. Wher-
fore, every euenyng ere y goo to bed,
call to remēbraunce (as moche as thou
canst) thy thoughtes, wordes, & dedes,
sayd and done that daye / & yf any

haue ben to thyn owne proufite & to the
pleasure of god hertely thāke hym, for
by his grace yt was done. And yf ony
haue ben cōtrary to his pleasure, aske
hertely mercy, and reconcytle thy selfe
shortly by repentaunce to eschewe the
euerlastyng & terrible paynes of hell.
For (as saynt Austyn sayth) there is
not a greater madnes, than for a lytell
tempozall delectacion (whiche is soone
done) to lese the eternall ioye, and
to be bounde to euerlastyng
payne. From the whiche
the almyghty father of
heuen by his infy-
nyt power and
mercy, and
bytter passion & infynyte wysdom
of Iesu Chryste, and by the
infynyte goodnes and cha-
ritye of the holy gooste
kepe vs. Amen
Deo gratias.



Cuse well tem-
porall thynges,



Desyre eternall
thynges.



At Lodon, by Robert copland, for Jo-
han Wyddell/otherwyse Salysbu-
ry. the. vii. day of January,
And be for to sell at y^e sp^{er}
ghe of our lady of pyte
nexte to flete
brydge.



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